

them, desired that he should be buried as such, and at their expense. The gentleman charged with the direction of the funeral, applied therefore to the incumbent of St Alexis, in whose district the misfortune had occurred. To this application the Revd. Hardinge Ivers replied, "that he was perfectly ready to bury a member of his own flock, provided he were free to do so according to the rites of the Holy Catholic Church." This condition was immediately acceded to, and consequently the Revd. Hardinge Ivers, in surplice and stole proceeded in full procession from the house of the deceased, situate in Ferdinand-place, Kentish Town, through Hampstead road, and High-street, Camden Town, to the Old Church of St. Pancras, meeting on his way through that populous district of the metropolis with the most unequivocal demonstrations of respect and sympathy from all classes of the Protestant inhabitants. The crowd which awaited the arrival of the procession at the gate of the churchyard was immense, for since the Reformation such a sight had not been witnessed in London. The Protestant curate in a state of great excitement, came forward and intimated to the Rev. H. Ivers that he could allow no other clergyman to officiate in his churchyard. The Rev. H. Ivers thereupon invited him to compose his spirits, adding that he had not come with the view to storm his territory, but that he intended to read the service at the gate. At the gate therefore the service was read, to the great edification of the surrounding crowd, many of whom remained uncovered. The Rev. H. Ivers then took off his surplice and stole, and the body was carried into the churchyard and lowered into the grave.—It is a singular fact that although the deceased was a Catholic, the mourners and principal actors in this religious scene were Protestants. A few days after this interesting event, another funeral occurred in the same district. A poor woman residing at a short distance from the chapel of St. Alexis, Kentish Town, died. On the following Sunday the Rev. H. Ivers announced from the altar that she would be interred with all the ceremony prescribed by the Roman ritual. On the day appointed persons of all creeds flocked to the chapel of St. Alexis, and crowded the grounds attached to it. At about three o'clock in the afternoon, the Rev. H. Ivers accompanied by his acolytes, proceeded in his surplice and stole to the body of the deceased, and receiving the body at the door, accompanied it to the chapel, where it was placed before the altar.—The service for the dead was then read, and when it was concluded, the congregation forming itself into a funeral procession, proceeded in the following order to Highgate cemetery, situate at upwards of a mile from the chapel. First came the processional cross, borne by Miles Keon, Esq; then the male members of the congregation bearing lighted wax tapers; after these came the acolytes; then the

Rev. H. Ivers in surplice and stole, the body borne by six members of the congregation, the mourners, and an immense concourse of people. Upon reaching the Protestant cemetery, the gate was immediately thrown open, the procession entered in the same order, the Priest in full canonicals, and the people bearing lighted tapers, the grave was blest by the Rev. H. Ivers, and the customary prayers were read amidst the profoundest attention on the part especially of the Protestants. Gentlemen and ladies of the highest respectability was seen to follow the body to the grave; indeed the respect evinced on this occasion by the inhabitants of Kentish Town was truly edifying. These good people, among other blessings that they now enjoy, have the pleasure of hearing daily the sound of the Angelus bell, a bell, which be it remarked, *en passant*, on account of its superior power, has completely silenced the Protestant bell. This circumstance is considered by the people as a prognostic of what is likely to happen here to Protestantism itself. I must not forget to add that our late lamented Bishop upon hearing of the above described funerals, expressed to the Rev. H. Ivers his heartfelt satisfaction.—*Correspondent.*

SALISBURY.

A CATHOLIC FUNERAL. PROCESSION THROUGH THE CATHEDRAL CLOSE.—The inhabitants of this city were not a little astonished, on Monday, on finding that a throng who had risen at the call of daylight, earlier than themselves, had been spectators of a singular scene. The Roman Catholics of Salisbury having gradually increased, have lately set about building a church to the memory of St. Osmund, the first bishop of Salisbury, the nephew of William the Conqueror, and the founder of the use of Sarum, and the noble music for which the city was once so famed above all others. To this is now attached a churchyard. The present funeral, the first occasion of its use, took place quite unexpectedly. The housekeeper of the Rev. H. George Coope, M. A., one of the Oxford converts, suddenly died last week. Receiving information of it, that gentleman arrived on Saturday night to arrange the funeral to take place as early as possible on Monday, between six and seven o'clock in the morning. It proceeded from the "King's House," situated in the Cathedral Close, the present residence of Mr. Coope, on the south-western side of the Cathedral; the new Church of St. Osmund being built to the east of St. Osmund's remains, which still, it is said, repose in the Lady Chapel of the old Cathedral.—The procession thus made almost a complete circuit of that building. The body was borne by eight bearers, who relieved each other in succession; it was covered with a magnificent funeral pall, containing a huge crimson cross on a black ground, and surrounded at its fringes with the words of the Ro-